

THE SUNFLOWER

AN EXPONENT OF THE SPIRITUAL PHILOSOPHY; ITS SCIENCE, AND ALLIED SUBJECTS.

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THE SPIRITUAL MAN; ASTROLOGICAL AND PHENOMENAL.

Tribute to Lincoln, and Other Essays on Psychic Subjects.

MAN THE MULTIPLE.

PART SECOND.

BY CHARLES DAWBARN.

Manhood is supposed to crown Nature's work, and to have required a few millions of years, more or less, for its evolution from the primitive speck of protoplasm. Man claims the special Fatherhood of God, and elaborates a theology, with a heaven and hell of its own, for his individual benefit. Every reformer is working to uplift personal men and women, and it is over this speck of planet life that science and religion wage perpetual contest.

Spiritualism and theosophy broaden the field, and demand eternity for this little 'personality' with arteries and a cortex. It is to climb and climb through sphere after sphere, and experience after experience, till the prospect becomes so dazzling that even imagination stops. That is the future of Mary Barnes, as we know her. Now comes a microbe, from somewhere or nowhere, who elaborates a poison which science calls influenza or grippé. Arteries and the brain cortex become battlefields. Amid shrieks of pain Mary Barnes disappears, with all her memories and experiences. Everything that was Mary Barnes, except her form, has vanished. A totally distinct personality appears, with a memory and intellectual force of its own, and a true personality all ready to be saved or damned by theology, or to be eternally uplifted by Spiritualism or theosophy. But, as if this were not enough of mystery, we have nine more of these children of Nature, each with its own personality, each with its own experiences and memories, and each with the same right to prate of the fatherhood of God, and the brotherhood of man.

So we face mystery of mysteries. Some personalities are better than the original. Others are much worse—from our standpoint. There are two distinct phases of this mystery. One is the other side of death, when the spirit mother of Mary calls aloud for her spirit daughter. The theory taught by spirits and inspired teachers has been that each of us is manufacturing or evolving a spirit body in earth life, all ready for the next. But poor Mary's body is claimed by ten others.

Clairvoyants describe in sweet poetic phrase the departure of this spirit form after death has severed the umbilical cord. But when death shirks his task, and Mary's body is put to second-hand use, what is the poor girl to do for a spirit body? Her mother may shriek for her child, but it is hardly likely she could recognize one tenth of a form if she found it. So poor Mary seems to have been 'microbed' out of her rights, with never a court to do her justice. But these other ten personalities are in almost as great trouble. They have individuality, but no form to which they have a clear title. All these are, however, problems for 'our next-door neighbors.' We are more directly concerned with the earth phase of the difficulty.

Of course this terrific break up of personality may take place at any time between childhood and the grave, and, for all we know to the contrary, both before and after. So here, for instance may be Hetty Green, known today as possibly the richest of rich women. We learn that various arteries are pouring their corpuscles into certain of her brain locations. As a consequence she scrambles for a dollar, like a spider after a fly. If that be a sin, needing redemption and a savior, it is evidently the artery which is to blame. And if she is evolving a spirit body that particular artery is as busy as the rest of her anatomy in the process. Now comes some physical shock, or it may be a grippé microbe poisoning that particular artery by its secretions, and thus altering the arrangement we call personality. Forthwith the Hetty Green we knew disappears. Her memory gone she reappears, we will say as a philanthropist, with an intense desire to make everybody happy. The scientist labels her G 2, and notes that the dollars and the form of the original Hetty are unchanged by the transaction.

After a while a deaf and dumb Hetty takes the floor and is labeled G 3. A poor paralyzed bed-ridden Hetty comes next as G 4, suddenly followed by a perfectly sound and healthy personality, who jumps out of bed, and with a hop, skip and a jump manifests another 'self,' which, with all its, 'fixings' is carefully labeled as G 5. And so the process goes on, and might, so far as we can see, exhaust the multiplication table, while science and theology stands helplessly by.

This whole play acted upon life's stage might just as well begin with the benevolent Helen Gould, who after being 'microbed' into a Hetty Green, personalizes many a phase of life impossible to her today.

Such are of course extreme cases. But Nature always glides gently from one extreme to another. Vegetable and animal fall insensibly apart so that science cannot reblend them. The organic and the inorganic have no dividing line the microscope can discover. And similarly the good man merges into the bad, and the bad man into the good. But instead of a new personality lasting weeks, or months, the change may perhaps be a matter only of minutes, with too faint a division for mortal ken. We note only the effect while the cause and the process remains invisible.

Thus Rockefeller may be an angel in his family or to his friends, but takes for his motto outside "Business is war, and war is hell." If he should be examined and recorded by science say between ten and three of his daylight struggle his personality would be labeled R 1, and remain cursed by millions. Presently he gets off his stool, locks his safe and says "Come to Jesus." Don't call him a hypocrite, but label him R 2, for not a soul but a scientist would recognize J. D. Rockefeller of the Standard Oil. Poison him a little more with microbes, compress his arteries here and there, scratch his cortex and immediately Dr. Wilson will be all ready to label him, and show you

lots of personalities, perhaps from one to ten, but not one of them with a legal claim to the name of Rockefeller.

We discern now why the alphabet had to be invented, and the numerals of which civilization is so proud. Without them it were impossible to keep track of personalities. A 1, and B 2, and C 3, are scientific verities with which to puzzle courts and juries. We may joke about them if we please, but all the same there is a most serious side to this state of things.

We run our civilization on the assertion and belief that every man is a free agent, and can be saint or sinner just as he chooses. So we have our jails and palaces our police and public benefactors galore. But everybody knows today that nothing happens without a cause. The criminal and the saint, and the everyday mixture of both, are each

(Continued on page 8.)

ASTROLOGICAL.

Japan Began Hostilities Under Favorable Auspices.

A Japanese newspaper tells a remarkable story of the part played by astrology in the present war with Russia. It states that Japan has for many years looked forward to a war with Russia, and the Mikado got the opinions of the most noted astrologers in his realm as to the most favorable time to begin hostilities. It seems the old science of astrology is still regarded in Japan as a valuable aid in determining the affairs of life, and the various aspects of the planets are studied with great care. In astrology every country is ruled by a certain sign of the zodiac, and the fortunes and misfortunes of any country can be determined by the benefit or malefic planets as they pass thru the country's zodiacal sign.

The sign of Aquarius rules Russia, and when the astrologers were consulted about five years ago they at once gave it as their opinion that the most opportune time to begin war would be when the evil planet Saturn passes thru that sign. Saturn influence is very malefic, and astrology has it that any person or country afflicted by that planet's influence is doomed to fail. Saturn passed in the sign Equarius last year and remains therein two and a half years. By retrograde motion the planet has now reached the fifteenth degree in that sign, wielding its powerful influence against the fortunes of Russia in favor of Japan. Considering the success Japan has so far had in the war, the prophecy of the Japanese astrologers has been in part fulfilled. However, Japan must win before Saturn passes from Aquarius into the next sign, Pisces, for then the influence of evil will have passed away from Russia, and Japan's chances against her would not be so favorable. In order to accomplish this Japan is pushing the war with all possible speed, feeling secure in the belief that the stars are on her side, while Russia with all her resources and vast army is for the time helpless because of the celestial influence operating against her. Students of astrology all over the world are watching the outcome with great interest.

rainbow never fades, where the stars spread out before him like islands that slumber on the ocean, and where the beautiful beings that here passed before him like visions, will stay in his presence forever.
Buffalo, N. Y.

R. W. Savage of Hamburg N. Y., writes: We take great interest in THE SUNFLOWER and would not know how to get along without it. And as I wish to make others happy, I herewith enclose price for three more subscriptions.

BIOGRAPHICAL.

TRIBUTE TO LINCOLN.

H. L. HANSON.

February 12th, 1809 was born a personality whose life has been a stepping stone in the march of human progress, and marks an epoch in the history of human events that will live as long as the world's incidents are recorded in mortal language. The acts of Abraham Lincoln should be implanted into the minds of rising generations as noble acts of human kindness. It is to be regretted that the victory had to be won by the shedding of blood, but such seemed necessary according to the evolutionary process of Nature, and we can only judge by the results.

Mr. Lincoln was a man "shot-out" by Nature, infused with powerful elements of honesty and justice, his record being too well known to need any mention here. He stood true to his convictions, following out the inspired thought of freeing the black slaves, which thought fired his mentality like a message from heaven at the sight of the auction block, long before he reached the exalted position of Presidency. He believed the souls of all human beings had an equal right to freedom, and that no man had a license to control another, especially by the whip and lash, and when in a position to put into effect his convictions he did it with a nobility that is a credit to the entire human race.

As I look upon his image in the form of a portrait that hangs on the wall before me, I read in every furrow of his wrinkled brow expressions of calm and considerate judgment, towering like a mighty oak above the ignorance of mankind, while his eyes are significant of pity for human suffering. We see him as a country boy in the log cabin home near Gentryville, Ind., being moulded by Nature's impress, eagerly seeking knowledge of the world's progress and its method of developments. We see him studying the lives of great men inspired mostly by the characters of Franklin and Clay, and we see him admitted to the Bar and rise rapidly in that profession. We see him become prominent in his native state because of his power of thought and oratory, and we see him defeated for the Legislature because of his frank and radical expressions for reform, but he does not cease to press on. We see him nominated and elected to the highest office in his country, we see him inaugurated to his post of duty amid brilliant orations and great applause. We see him seated in his honorable position surrounded by all the luxury that man could crave, but through it all he never for a moment lost sight of the vital issue. His manly and sympathetic heart did not lose its yearning for the liberation of the poor souls who were in bondage, and when it became necessary to strike the deciding blow we see him drafting plans by which the emancipation can best be brought about. We see him with a careworn face from sleepless nights and laborious days that bespeak his sincerity, and when the army of the north was on the verge of surrender we see him go to the soldiers in the camps and with a heart beating for justice, speaking words of encouragement urging them on to victory. We see him with the power of the North and South under his entire control, but never did he allow himself to abuse one privilege or take advantage of any circumstance.

I do not believe in Hero-worship, or eulogizing men because they have passed out of our midst, but feel that I am only saying things that are just and true of a man whose life was that of deeds and not mere words. I do not believe in making a falsehood appear right because a person has died; for the principle remains the same. Our hero forgot self in the interest of others, and he

considered the feelings of the lowest equal to that of his own. He believed in humanity and wanted to place it on a basis where they would believe in one another. He tried his utmost to uphold the banner of freedom and justice as set forth in the Declaration of Independence. He has said: "I want it said of me by those who know me best, that I always plucked a thistle and planted a flower when I thought a flower would grow."

Oh! that another Lincoln could rise in our midst to free mankind from the enslavement it has gradually gravitated into. Not such as he abolished when here, but that which involves all humanity. The slavery of the masses under the control of capital, the slavery of manhood under the hand of greed; the slavery of individuality under the reign of society; the slavery of virtue at the command of vice, and the slavery of intellect under dogmas and creeds. These things must be eradicated from our government before we can lay any claim to civilization. Poverty exists in every city in our country, while millions are being hoarded. We have laws to protect capital but no laws to protect poverty. You may be at starvation's door, and unless some friend comes to your assistance you go to your grave unnoticed. Are these things just? It seems as tho' every man should see the folly and frailty of our institutions and be afraid that some day soon, masses of humanity, driven to desperation through want and injustice, will rise in a body and proclaim their right to life and sustenance.

The pure heart of virtue shrinks under the bright glimmer of wealth, is forced upon the auction block, and in the clutches of poverty sells itself to the highest bidder, and we stand idly by and witness these damnable acts. How these conditions must pierce the soul of a Lincoln as they fill the air, and how his manly heart must throb with a desire to elevate mankind out of these degrading states. I believe the world in general is gradually growing better, but the process seems so slow. With the knowledge at hand we ought to be able to make more rapid strides toward universal justice without so much suffering. The selfishness of man is his worst enemy, it burdens him with an element antagonistic to human welfare, and fetters his individual progress as a soul.

We are so often told to think nothing but good thoughts, and see nothing but the good, but how can we ignore conditions that permeate nearly every community. I believe the best way is to recognize their existence and strive to discover a remedy. The only thoughts that are practicable are the pure thoughts that bloom into deeds, and send forth a fragrance into the hearts of others. They are never lost, they will be found to be blooming in the garden of Eternity.

There have been grand and noble men and women in the past who have done much for the advancement of the race, and whose influences are still contained in books, none of whom we wish to ignore. But to the one whose day we are commemorating is due great respect, and we sincerely hope that in his march of progress in the higher spheres of spirit activity he may find quick response to every call for volunteers to his army of justice, and may every desire of his soul be fulfilled until he reaches the goal he has set out for, and may humanity realize that he, with other great intellects, who have passed to the beyond, are constantly trying to penetrate the misty veil that hides them from our view, and sending their vibrant thoughts into the mental horizon of every individual who strives to lead the human race a step toward the summit of universal peace and justice.

Peace be to the soul of our Hero. May he rest in a realm where the

(Continued on Third Column, This Page.)



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DO SPIRITS DECEIVE WILLFULLY?

What seems so is often but the friction of like forces meeting on an even basis—on neutral ground, as it were, and either due to an attracting spirit, or a vibration that emanates from such a spirit regardless of distance.

This old world is so full of deception, that the very atmosphere echoes it wherever there are human habitations—like attracting like nolen volens.

It cannot be denied that when the atmosphere is charged with humidity, it affects the barometer, even though it be surrounded by antithetical conditions. So it is not impossible for the best of spiritual conditions to be affected by the prevailing mental or psychical atmosphere—notably when weakened by solitude, disaffection, lack of harmony or other mental or soul states not strictly spiritual.

Mediums or sensitives, who have had experience with "deceiving spirits" or so-called mockers, will find upon reflection, that most of the "deception" was done outside of circles or when alone—unprotected from the all-world's unspiritual atmospheric vibration—and which not only illustrates the need of co-operation for individual effects (unless thoroughly self-centred with an understanding of physical influences) but for general effects as well. Spiritualism is already creating an atmosphere in opposition to that generally existent, but it requires a medium to lend it consistency, and that medium is harmony among its representatives.

It, therefore, rests with Spiritualists themselves to make conditions favorable for their sensitives or medium to obtain perfect spiritual manifestations, whether mental or physical.

Solidification of elements generates power—dissociation robs it of that which is needed to offset the discordant mental conditions extant. And as it requires but a small nucleus of absolute spiritual potency to control a very large body of the non-spiritual, it can readily be seen what opportunity is being wasted by having 25 spiritual societies in one city, as Chicago has, instead of one grand consolidated union of spiritual forces acting for one effect.

Such a power could make inroads into the mental atmosphere in that region which would become a reservoir for good conditions extending over an area beyond present conception. A few more such force-centres between the Atlantic and Pacific coasts would cause an interblending of the magnetic and spiritual currents that would give control to the mental atmosphere for miles on both sides of the line.

With such a beginning anywhere we are perfectly content that the very much abused qualifying adjective "wonderful" would find reasons for being, and that within that circle of influences few mediums would have cause for complaining about obsession—more truthfully termed self-deception.

[For specific information on influences emanating from spirits and how to classify them, see article under same heading in this issue.]

THE HIGHER EDUCATION.

The term "higher education," while intuitively understood as applying to a broader and more practical knowledge of things, has been misapplied in many instances, and missapropriated by running into transcendentalism—which proved only a change from ignorance to knowing much about nothing.

A clever little woman, who looks at things practically, recently expressed herself on this matter very forcibly by uttering: "The higher education is all very well, but a girl ought to know something!"

The higher education is all very well but a man or woman ought to know how to apply knowledge practically; else its acquisition is time wasted.

To invoke the soul's interest its genius must be touched. The test lies in the eagerness with which the lesson is absorbed. If only studied mechanically reason should warn against further effort.

Many good mechanics have been ruined by a false training in youth. Intuitive reasoning will always point out a child's natural talents—the beginning of which is to have more love for the child than for self.

To have visions of a titled degree attached to our juniors, because it tickles our pride or self-love reaps cause for regret when we have thereby overlooked their mechanical genius. The mechanic will be the future leader of industrial life.

Electrical engineering and bridge building will be more needed than philosophy. Yet there is a higher education that may be fostered as salutary measure for the future—one that leads to a higher development—physically, mentally, and morally combined—a condition which makes this life as comfortable as possible without detriment to the soul or selfhood—and which may be attained thru a study of the spiritual philosophy.

A STRAW.

A glance over the contents of THE SUNFLOWER in this and past issues should convince every intelligent reader that this is a straight-out Spiritualist newspaper, furnishing only the choicest in this line, and such matter generally that may be instructive to the reader and of benefit to the cause.

Furthermore, we can add that never in its history has there been such an encouraging outlook for THE SUNFLOWER as at present. The tide has been drifting in this direction since the close of the presidential election, and has been gradually increasing in vigor up to the present moment. While this is no absolute indication of its continuance, it speaks fair for Sunflower weather, and we supposed our regular readers would be pleased to share the good news with us.

Spiritualism has not come to unfold a material but a spiritual future to us, the first but not principal revelation being that there is a future life. All futurity pertaining to that life is revealable in concordance with our understanding, only that we should endeavor to view the descriptive revelations more figuratively than as realities; for the true spiritual life is a philosophical one, in which we live what we are in principle, not in imagination, as it is largely the case with mortality. Mortal life may seem real; but it is after all only the shadow of the real—the primary school for a higher grade of understanding. As man's habits and mode of living are superior to the animals', so are the spirits' superior to man's, and to believe in a material heaven is not schooling oneself in the right direction. It will not only reap disappointment but prove a spoke in the wheel to immediate progress. It will be even worse for those who seek only the material future than the mediumship of Spiritualism.

For the good natured to be successful in either a business or a professional way now-a-days, they must have decided genius to begin with, or fall in with the rest of humanity and measure swords with cunning and deceit—if they are not too far gone in spirituality to retreat.

Without that soulstimulant, love, from the spirit side of life—though it may not be sensed as such or its equivalent, happiness—many would succumb to the despair of disappointment or trial.

"SOUL OF THINGS."

When that which is touched or thought of thrills with joy, it indicates a rapport with its cause.

Heaven is therefore not so far off as generally supposed—it being in the soul of things; and who has found his own soul can readily come into rapport with other souls or sense a touch otherwise not recognizable.

This is applicable to the causal principle in man as well as in Nature; and soul being the divine or love principle in all life, an interior or heart touch with them produces the joy or happy emotion—that being the natural vibration existing in causation or the soul of things; i. e., heaven.

Introspection and self-culture lead to it.

SELF-CURE.

To retain health and strength harbor good feelings towards everybody; for such attract the cheering and invigorating influences of the surrounding mental atmosphere.—Criticism or fault finding and ill-humor or captiousness because individuals do not come up to your standard or because things do not come altogether your way, are very detrimental to health, inasmuch as they make the body negative to the debilitating and contagious elements and influences of Nature and environments generally. The healing influence in man is love or sympathy, and to feel this in place of their opponents is to generate ones own healing fluid.

Spiritual government makes conditions best suited for the spiritual development of the human race as a whole; but like individual causes, the people become disorganized and weakened as a whole, and in which momentary impotency of combined action, deceivers or mortal obsessors take control and rob the masses of their freedom. As it is harder to regain control over self after having once lost it, so it is with those people who have lost control over themselves by dissention or corruption.

As one feels after a heavy sleep and still drowsy, furnishes a practical conception of a spirit in sensual darkness; and as one feels when dejected, or melancholy furnishes a similar conception of spirits in the gloom of selfishness. The despair of the combined conditions may be better imagined than described. A literal hell could be no worse. The reverse of this might be imagined as the condition called heaven—to be inherited by the opposites of that which created the first named.

Expecting others to do for us what we dislike to do for ourselves is a characteristic that leads to injustice if not held in abeyance.

An inspirational medium is a mirror for the reflection of the thoughts of spirits as a sensitive is a psychometer that gauges them.

PSYCHICS.

It requires the lever of justice to lift up the downtrodden.

What seems impudence is often but the force of necessity.

It is more spiritual to worship a good woman than an unknown God.

Truth is more frequently denied out of jealousy than on account of skepticism.

The soul retains its youth as the heart does, and the heart remains young in old age if kept vigorous and fresh with kindly feelings.

Intuitive perception is the absorbing of truth on the same principle that spirits absorb food. While it is mostly a natural qualification it may be invited by soul culture.

Looking ahead for what evil may come is inviting trouble in advance. It is just as easy to imagine something pleasant as unpleasant.

Through the light of inspiration and a clean spirit body man obtains a clear and correct comprehension of effects; through the light of intuition and love he obtains a like comprehension of causes; and through both in accordant vibration, of law—sensitiveness to mental or spiritual influences being the primary introduction to a higher conception of the spiritual in Nature.

In the dentistry of obsession the first requisite should be to understand the modus operandi of extracting the decayed roots or discordant principles which invite obsession; and the test-school to attend for graduation is to practice on self. After graduation the practitioner will know enough to lower his shingle and leave the cure to the patients themselves.

There is no trouble to keep ahead in anything as long as you can rise to the higher truth in it—hold the trump card in the argument, debate or issue at stake.

By practicing on a few of our fellow mortals at a time we learn to sympathize with all by degrees—the aim of soul unfoldment.

The belief in a literal hell is a very uncharitable one, for none who believe in it expect to go there—it being but a bad wish against others.

It is easier to criticise a proposition than prove it.

Common Cause of Illness.

A famous physician upon being asked recently what is the chief cause of ill health, replied: "Thinking and talking about it all the time. This ceaseless introspection in which so many of the rising generation of nervous folk indulge is certainly wearing them out. When they are not worrying as to whether they sleep too much or too little they are fidgeting over the amount of food they take or the quantity of exercise necessary for health. In short, they never give themselves a moment's peace."—Housekeeper.



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Do Spirits Deceive Willfully?

What seems so is often but the friction of like forces—those of the attracting spirit coming in contact with the sensitive or medium.

If the mortal be a liar or deceiver he is apt to attract his counterparts in spirit. Not that these spirits come to deceive, but to learn. But having died deceivers the habit follows them like a sensual passion does, and by contacting with like mortals, the tendency for deceiving is enhanced by friction of kindred conditions—the mortal believing himself obsessed, and the spirit imagining the mortal is the cause of his being unable to tell the truth.

But for those who know themselves and can make themselves positive to the temptations due to this friction, the following is a good guide by which to judge attracting spirits:

If the communicant feels drowsy the spirit is sensual—perhaps unwittingly so in having taken some uncurbed sensual habit with him into spirit life. Even if he does not mean to be untruthful, this condition often prevents perfect expression of thought and needs careful consideration for correction.

If the communion irritates or provokes, the spirit is selfish, or was selfish in earth life and cannot prevent this discord from acting. What was practiced as a mortal being becomes a law in the spirit; and selfishness embraces deceit.

But if the communicating spirit perturbs—prevents thought concentration, makes restless or nervous—he is arrogant, having misused his intelligence or will for purposes that are criminal, such as theft or robbery (whether in the form of goods or virtue) or anything in discord with natural law. As a guilty conscience robs the soul of its tranquility, so it becomes restless and affects mortals similarly—this disturbed condition of mind betraying what may be known as arrogance, crime, or a perverted will, and makes the spirit impotent or disorganized compatible with the wrong committed. Thus the nervous or restless state.

On the other hand, purified, benevolent and honest spirits throw out animating, cheerful and tranquilizing influences.

A spirit freed from sensualism animates the communicant; and if intellectual besides, inspires him. One freed from selfishness cheers; and if benevolent or sympathetic besides, fills with joy or happiness. And one freed from arrogance (having purity and love) tranquilizes, becalms and carries with him an influence or atmosphere of peace.

These are the positive or spiritualized influences that should be sensed at every gathering of Spiritualists; and where there is harmony they obtained with results or effects compatible with the cause.

Now, these influences hold good with mortals as well as spirits, and those who can master them, possess a safeguard thru life that is never amiss, for deception is hidden in every nook and corner. And a perfect sensitive becomes like a compass needle, ready to respond to every passing electrical or super-material vibration. Harmony with self and the world generally by a temperate life and good will towards all, attracts its compatible vibrations, with truthful inspirations and contentment as accompanying evidences that all is well with the soul.

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LILY DALE NEWS.

While we thought our weather troubles had ended with the storm of Friday week, the Sunday following initiated a prolonged encore with peroration added that sent the thermometer spinning down to zero on four different occasions—this instrument registering respectively 10, 12, 14 and 16 degrees below the foot of Cicero. The snow descended in carloads, and not only were we snow bound as never before, but cut off from all traffic for a time, which gave housekeepers much concern, and it became a question how long their provisions would last against such a Russian weather siege. People who went to Cassadaga before this war of the elements began, had to return by train—when they could get one, for these too were stuck in the snow drift and had to be shoveled out by hand while waiting on the snow plow, and even this monster was at one time captured by the enemy and held fast until released by other agencies. Late trains and no trains were the order of the day until Thursday, and the warmest valentines in the mail bags could not melt the snow under the coaches to insure prompt delivery. But as Uncle Sam could stand no fooling with young peoples' hearts in this region of monkeying with the mails a train loaded with postage paid matter was pushed up the hill on Wednesday afternoon through the mediumship of three powerful engines—the leader having a snow plow at the head that could have swept the Rockies as clean as the Library hall dancing floor. However, the many happy vibrations sensed in the mental atmosphere on Thursday betrayed a valentine influence and thrill of delighted souls, made hopeful by classical verses and would-be disguised chirography. Whether this caused the sun to peer through the clouds on that day, or whether due to the surrender of the blizzard, is not recorded. But the fact remains that we held out the longest in the fight against the tempest, and, while we may be a little disfigured we are still in the ring and ready to give campers the same old welcome as soon as they choose to begin their migrations hitherward.

Since our introductory in which we hoped the storm had ended, another one visited us on Friday. It blew great guns and again our trains were delayed. One engine after another was sent up as rescue, until eight were embedded in the snow drifts within a few miles of Lily Dale. Seventy-five men were at work trying to rescue the engines, but as the gale kept up all day these too had to finally abandon their fight against the elements, leaving us Thursday and Friday without mails or news from the outside world. Saturday morning the vehemence of the gale had abated, though it still snowed, with wind enough left to make a choppy sea. During the day the snow-plow was travelling between Dunkirk and Titusville to clear the road for trains.

Sunday too went by without a train or mail—the snow-plow having been derailed at Falconer, causing another blockade. But Monday morning the first freight passed through, and it seemed like a "sail, ho" to us on this forsaken island. This was the sign of rescue from oblivion since Wednesday. We trust that a passage may remain open to us now.

CONFERENCE

Last Sunday's conference was the largest of the season—a compliment to Mr. Lutgen our local astrologer, who delivered an interesting discourse with illustrations on his favorite theme. Having not yet been exhausted, next Sunday's subject will be "Astrology—continued," to meet at Mrs. Maggie Turner's.

NOTES.

Pay Johnson and wife are occupying the Johnson cottage.

Mrs. A. C. White attended the conference Sunday evening—the first time she has been out since her return from the hospital.

Several nice fish were caught Thursday. Leo Scheu landed a 15 pounder and Geo. Gens one that weighed 20 1-4.

Riley Johnson spent a few days here. He came up to shovel off some of the roofs and got snow-bound.

Among our very welcome citizens who have recently returned to Lily Dale, after several months sojourn in Buffalo, are Dr. and Mrs. Hyde. While business called the doctor away from here he was compelled to make several visits to Lily Dale during the winter to attend some patients here. But now he has come to stay, everybody feels more comfortable, even if they have no mind to become sick.

Echoes from Lake Helen Florida.

Soft balmy air odorous with the perfume of roses and jasmine, sunshine flooding the earth with its golden glory and painting the sky with varied tints, songs of the mocking birds reaching the ear in sweetest melody, happy contented faces, hands outstretched in friendly greeting—these are a few of the conditions observed by the writer since coming to Lake Helen.

I had often heard of the extreme friendliness and cordiality found among southerners, and people from the cold north seem to be imbued with that attribute also, for I notice a lack of all conventional formality, while a general sense of harmony and good-fellowship seems to pervade the entire camp.

Sunday, February 5th, was the opening day of Lake Helen camp for the season of 1905. The auditorium which was handsomely decorated, was well filled at 10:30 a. m. with eager expectant people, a greater number being present than at any previous season. Dr. Hilligoss, the genial president in an earnest and impressive address of welcome gave a cordial salutation to all. He was followed by rousing speeches from vice-president E. W. Bond, Carrie E. S. Twing, W. F. Peck, and last but not least, J. Clegg Wright who, as Mr. Peck expressed it gave a little gem of oratory.

At 2:30 p. m., W. F. Peck delivered an interesting and instructive lecture, he said in part, "Spiritualism furnishes the basis for a universal religion which should have four corner stones, or cardinal points. Demonstrations of a continued life; a rational conception of the God idea; a rational system of morals, and a clear conception of rewards and punishments."

He said, "some people do not believe in the God idea. I do. Sooner or later I must run up against the source of causation, so why deny it now?"

In speaking of punishment he said, "nature nowhere gives a hint of eternal punishment, but when we transgress her laws we suffer; through suffering we obtain a knowledge that will teach to avoid making similar mistakes." At the conclusion of the lecture which was warmly applauded, Dr. Hilligoss introduced the well-known, honest message bearer, F. Corden White, who gave to anxious people many messages of love and cheer from spirit friends. Twenty-three names were given, each being gratefully acknowledged by the happy recipients. His tests are clear and convincing.

Miss Grace Houghton, our soloist, was gladly welcomed by her many friends who so much enjoy her sweet singing. The Ladies Aid, headed by their indefatigable president, Carrie E. S. Twing, with her efficient corps of workers are doing a noble work, and are already meeting with financial success as a result of their efforts.

J. Clegg Wright has been giving a course of lectures which were well attended. They will be continued throughout the coming week. A share of the proceeds from these lectures are given to the camp association.

Mr. and Mrs. E. W. Bond, and Mr. and Mrs. Kellogg were among those from Lake Helen who took in the recent Cuban excursion. Mrs. Kate Stiles is at Brigham Hall and is giving excellent readings. Prof. A. A. Wilkins of Keene, N. H., is located at the boarding house of Mrs. Spencer. He is a clairvoyant and magnetic healer. Hotel Cassadaga and Brigham Hall are pretty well filled, but rooms can still be had at both places for those who desire them. The cottages are all occupied and a number of new ones are in process of erection.

MRS. IRENE GAY.

Buffalo Notes

N. B. EDDY, Correspondent.

Sunday evening, Feb. 12th, the weather was quite stormy and unfavorable, and the audience rather small, but for all that, Mr. Brooks gave an able discourse upon the subject, "The Value of Spiritualism as applied to every-day life." After the lecture, he gave several psychometric readings, most of which was acknowledged correct.

Mrs. Tillie U. Reynolds will serve the first society at Temple, Prospect avenue and Jersey street during the month of March. Mrs. Reynolds is an earnest worker in the cause of Spiritualism.

February 12th the Sunday morning service at Spiritual Temple, Prospect and Jersey St., was conducted by Geo. H. Brooks, speaker and medium for the month of February. His lecture was upon a subject taken from the audience. The Lyceum and class for investigation convened at close of morning service.

Friday evening, Feb. 24, the Ladies Aid society hold a pedro party and entertainment in parlors of Temple. A good time is guaranteed to all. Refreshments will be served.

Mrs. Laura Coit, 291 Maryland St., near West avenue, holds circles Friday evenings at her home.

February 7th a son was born to Mr. and Mrs. Leo Manger. Mr. Manger is proprietor of the Hotel Victoria, 570 Main St. He is also president of the First Spiritual Society.

OBITUARY.

Passed to spirit life, Dr. W. W. Payne of Ashtabula, O., on Feb. 10, aged 50 years. He was a devoted worker in our Cause, was secretary of The Psychic Research Society, and will be lovingly remembered by all his associates. On Feb. 13th, we commemorated his transition, D. A. Herrick officiated, assisted by Mrs. Elizabeth Schauss.

Mrs. Tabitha J. Mead passed to the higher life from her home on Providence street, Waverly, N. Y., Thursday, Feb. 2, after a lingering illness, although confined to her bed but two weeks. Mrs. Mead was a medium. One who did so much good, true, spiritual work. The home townspeople knew her best, and none knew her but to love her. She leaves a husband, Montgomery Mead, for many years a photographer in Waverly, also one daughter. Had Mrs. Mead remained in the body 12 hours longer, she would have celebrated her 47th wedding anniversary. The writer attended the funeral which seemed just as the funeral of a Spiritualist should be. The sweet quiet, spiritual atmosphere pervaded everything. Miss Morgan sang, "One Sweetly Solemn Thought" and "Some Day We Will Understand." Many heard Spiritualism for the first time, and seemed to enjoy it.

TILLIE U. REYNOLDS.

When All is Wrong.

When people seek rather than avoid trouble. Do that which they know to be harmful. Invite tastes, needs and desires neither natural nor reasonable, thereby destroying the sense as well as the enjoyment for the real. This creates a false foundation for soul development and spiritual upbuilding, because feeling is thereby materially intensified and thoughts are generated in accordance therewith. False thoughts, false reasoning, and a like construction in business, social and political affairs.

THEIR ANTITHESSES.

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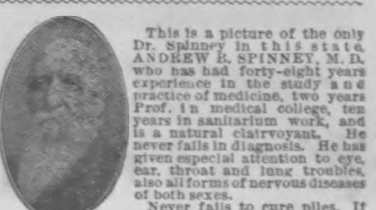
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METAPHYSICAL.

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SELF ASSERTION.

Lack of personated action
Brings the sorrow of disgust
Of ones self when safety's anchor,
Has in very face been thrust,
Then uncared for hence reflections,
Forms a lion of despair—
Opportunity is lost action,
Now a Rocket in the air.

At the time when self assertion
Doth imprint the beaming soul,
With its knowledge that some action
Might speed faster to its goal,
Then express the social feeling,
That inclines your point to sway,
Royal Courts are oft deceiving,
Be yourself—assert your way.

MARY J. SCOTT.

Buffalo N. Y.

WHENCE COMEST THOU?

A person complained to me of Spiritualism after this fashion: "If spirits return to this world and see everything that we do and say, know our failures, our pains, our agonies; how can they be in that happy state spoken of in the bible?" I answered: "The mythical fancies of an early and undeveloped race saw in ease and plenty and happiness, the highest estate to be attained by the physical man, therefore the idea was presented to their view at once, that the highest reward of the pure in heart after death was happiness. So they incorporated into their Holy Book, that the just man made perfect is happy forever."

What right have we to assume, that life after death insures happiness to the upright? Does he not enter into the upper world with all the inconsistencies of development which shadowed his happiness here? What can cleans a soul, warped by an imperfect physical maturity here, and make it fit for a perfect spiritual happiness there but slow and perfect development, until the imperfect experiences in the body are rounded out in spirit that the enlightened soul may know at least the meaning of peace? To the imperfect being, perfect happiness is impossible. So I answer, the highest point to which a finite soul can attain may not compass perfect happiness.

Another says, "Our Bible teaches us that, in the last days devils and evil spirits betray the upright. May not these be devils thru whom you hear from your friends?"

I answer, saying: "Even then I care not, for the assurance of eternal life and reunion with my beloved is so sweet a harmony to my soul that I would prize the knowledge, tho it were brought to me by incarnate devils, if the word they bring convinces me they have seen my beloved. There was once a man whom I will call Haman. His home was in farthest India. He was separated from his beloved, because being old and infirm, he had gone to a healing spring for help of his diseases. While he was thus separated, war was declared and the little valley that held his beloved, swarmed with Sepoys bringing destruction and death. He groaned within his soul to feel that he must remain inactive there while death and carnage raged rampant about the home of his beloved. "Oh! for a messenger to send to them to know that they are yet alive." But no man dared to enter that valley of death. So he wept, but while he grieved and bewailed himself one came to him and said: "Haman, Haman, 'I will go seek thy beloved.'"

Haman lifted up his eyes and recoiling from the man before him covered his face with his mantle and cried out: "Get out of my sight! Begone! Thou art unclean."

But the leper, for such he was, went further from him and said, "I can do thy errand Haman no man will molest me, let me go" and Haman persuaded of His truth said, "Go thou then and God be with you."

And the leper left him and went his way. Long and wearily Haman waited his return.

The night fell and wrapped him

about with all its mystery. The stars came out and the moon spanned the world with her silvery radiance, yet the leper came not. Then the moon floated out of sight and the cocks crew. 'Twas the pallid hour before the dawn. Then a faint sound was heard. Haman listened and coming to the door of his Bungalow, he gazed into the night, a slow halting step was heard advancing. Haman lifted his hand to his ear to catch the sound of that faltering footfall. At last out of the darkness a weary voice called:

"Haman, Haman art thou there Haman?" and he answered "I am here," and the voice said: "Haman they live. Thy beloved I have seen. They are alive even as they were alive yesterday." Then Haman forgetting his weakness, ran out and clasped the leper in his arms in ecstasy. The leper turned himself away shrieking. "Back: Back: Thou forgetteth my uncleanness."

But Haman clasping him closer, Cried: "Thou hast given me more than life. Thou hast fed my soul with gladness and thou art dispensed of men. Yet: since thou hast done this thing, thou art still my brother," and he fell upon his neck and wept.

So I said of my friend who was frightened of evil, even tho I knew that a demon brought the message across to me from the valley of the shadows over the dark river of separation: if he but prove to me that he came from my loved ones; that they still lived and awaited me beyond that river of doom, I would say unto him: "I fear thee not, blessings be upon thee; for since thou has done this thing, thou art to me as a brother."

MRS. ALICE CLEGG WRIGHT.

Topic For the Progressive Lyceum.

Sunday February 26, 1905, S. E.

Thomas Paine the Martyr Hero.
Gem of Thot.
He stood a hero for truth when it cost.
To defend that standard of right,
Which kings did not hold,
Or claim in their fold,
As a toy their whims to delight.

His "Age of reason" spread its hallow'd wings,
To protect "The Crisis" at hand;
While his "Rights of man,"
A glad cheering ban,
"Common sense" was spread thru land.

What if no voice should be raised to proclaim
The great deeds for justice he has done?
The Nation's glad way,
Tells over each day,
The vict'ry for mankind he won.

For information concerning The Progressive Lyceum, authorized lesson sheet of the Nat'l Spiritualist Ass'n. address John W. Ring, Spiritualist Temple, Galveston Texas.

FLASHES.

We can never descend if we would ascend.

We are the property that is sown with our own rights.

There is no force in Nature to bar us from our own.

We may seek then act at any moment or time.

To regain what we consider lost, is harder to regain what we know is ours.

There is no value set on the actions of others by ourselves, that will prove a bar to their unfoldment.

We are haunted by the tribunal of our own judgement.

Actions speak louder than words but words clothe the thought and deeds are the value of words.

CHAS. S. HULBERT.



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AN EXPLANATION WANTED.

Not One Good Reason Found For Denying the Ballot to Women.

It would be gratifying to a great many earnest men and women to hear just one good reason for denying to women a voice in our government, the fundamental principle of which is "consent of the governed," that does not apply with equal force to the disfranchisement of men.

It cannot be her want of physical power, for it does not require any great amount of physical power to cast a ballot or study the questions of the day.

It cannot be her lack of intelligence, for in the United States more women can read and write than men.

It cannot be a lack of moral force, as our prison statistics show that 95 per cent of the criminals confined in jails and penitentiaries are men.

It cannot be because she cannot perform military duty, for two-thirds of the men who do vote are exempt from military duty, and the only class of men who are disfranchised, except foreigners, criminals, idiots and insane men, are the soldiers stationed at our various garrisons.

It cannot be that she is too good, for a just government could not compel its best citizens to be governed by its worst.

It cannot be her occupations, for they are as varied as those of men and would require no more time from the duties of women than those of men.

It cannot be her maternity, for, being the one who must give the soldier to the state and rear the citizen for his civic duty, it would seem specially necessary that she should be a living factor in the government in order to educate him to the highest ideal of American citizenship.

It cannot be because women do not want to vote, for there have been more petitions sent to our United States congress and the various state legislatures asking for woman suffrage than all the other petitions combined, and, furthermore, the women do vote at every election in the states where they have full suffrage in as great a proportion as do the men. The fact that some men do not vote is never made an argument why all men should be disfranchised.

It cannot be because women do not contribute to the support of the government, for they are taxed equally with men for its support.

What, then, is the true reason for this unjust discrimination against the women of this nation?

Is it possible, as a prominent writer has said, that it is due to the selfishness of man, who, having the power in his own hands, reluctantly yields it except by brute force?

ELNORA MONROE BABCOCK.

THE RIGHT TO THE BALLOT

Woman's Claim on the Franchise as Well Founded as Man's.

The press dispatches say: "Several women in Denver have been arrested charged with selling their votes. Is this the way woman suffrage is purifying politics?"

From this elaborate arguments are drawn showing that women should not be given the right to vote.

If the question of woman's voting was entirely a question of expediency the fraud of a few women might constitute a very weak little argument against it.

But woman's right to the ballot and man's right to the ballot rest on precisely the same ground. This government is called a democracy. A democracy is a government under which the people make their own laws and choose their own rulers. Men and women are people, therefore men and women have the right to vote.

"Several women" in Colorado sold their votes at the recent election. Several hundred thousand men all over the country sold their votes. If the "several women" in Colorado furnish an argument against woman suffrage, do not the several hundred thousand men furnish an infinitely stronger argument against man suffrage?

We do not disfranchise all men because some men are corrupt. We ought not to disfranchise all women because some women are corrupt. And the purification of politics can be accomplished in no speedier way than by carrying out the principles of democratic government.

CAROLINE HALL.

Civilization's March Delayed.

In social life women and men enjoy very much the same conditions. We do not build separate houses or spread separate tables for men and women. We all eat fish, flesh and fowl, vegetables and fruits, suffer the extremes of heat and cold, joy and sorrow; alone we come into the world and alone we pass to another sphere of action. Today the home is in a condition of half orphanage because man does not fill his responsibilities there, the state is in a condition of half orphanage because woman does not fill her responsibilities there, but when women awake to the beauty of science, philosophy and government, then will the first note of harmony be touched, then will the great organ of humanity be played on all its keys, with every stop rightly adjusted, and with louder, loftier strains the march of civilization will be immeasurably quickened.

D. A. V. & P. R. R.

(Central Standard Time.)

One hour slower than Eastern Time.

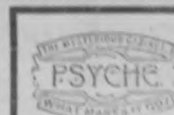
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My Dear Mrs. Dr. Dobson-Barker: I am very happy to write you this month that I am feeling very good. The last month's treatment did wonders for me, causing the pain in my side to disappear and my appetite to increase, which caused me to gain flesh most rapidly, and I look fine. I have never felt better. I am so thankful to you and thank you for the suffering women all over the land could receive these rich blessings which you give. Yours Most Sincerely, Addie Johnson.

Bardsdale, Cal., Nov. 21, 1904.

Mrs. Dobson-Barker, Dear Friend: Please send me a second month's treatment. Your medicine is helping me so much. My month will be up the 15th, and I want more medicine. When I received your medicine and letter telling me what I should do, I read it over and over. You described my case perfectly, and O, I am so thankful to you and your spirit band. I feel you are the dear friend I have in this world. I tell everyone I know I will get well. My back or stomach is better. I eat without pain now, and have hopes of getting well. Yours Very Truly, Mrs. Rosa Varquez.

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PSYCHICAL.

THE SECRET OF HAPPINESS.

Heaven Located in the Soul of Things Around Us.

HOW TO FIND THEM.

BY THE AUTHOR OF HIGHER REALMS.

That the body may grow old, but the heart remain ever young, is a truism that cannot be accounted for on materialistic principles.

As the brain is the medium of the spirit, the heart is the medium of the soul, and being nearer to the true life-centre than the brain, it holds its own longer.

But that is not the only reason, for the brain is often as clear in old age as the heart feels young.

The latter is due to a clean spirit body, the effect of a pure or temperate physical life.

Of course, the heart, too, may be what is called unclean, but that is more figurative than real—though the heart may be affected by impure blood generated in the process of impure feeling or impulses as anger incited by hate or the desire for revenge. In that case the heart loses its youthful feeling because it prevents the soul from manifesting itself in accordance with its natural desire and thus dwarfs it.

The soul, like the spirit or mind, needs exercise or expression for unfoldment, and if debarred by intemperance or unkindly feelings (animal sensation and emotion or impulse) neither can ripen in conformity with its aim in earth life.

While the spirit may take on material impurities the soul does not. The spirit body is semi-material and an evolution of universal spirit and matter conjoined by that universal ether known as electricity, which in its individualized or spiritualized state becomes the chief component and active agent in that body.

The soul is the divine spark or life of the spirit as it was of the latter's material counterpart in principle of expression, or in consciousness, health or strength, and emotion or impulse. But as the soul may be sensed through the entire physical body as the spirit is sensed it acts through the medium of the heart as the spirit acts through the brain.

Now, disconnected from its material appendage the spirit becomes all brain in principle; i. e., all sensation and made intelligently conscious by the soul, still operating from the centre, and figuratively the heart of the spirit.

A clean or harmoniously developed spirit body is therefore indispensable for its own as well as its soul's consciousness—though they vibrate conjointly except in the expression of love or when hungering for its reciprocal action, happiness, which is the soul's stimulant.

If the spirit is charged with too much material impetus it vibrates in unity with matter to the extent of that impetus (or vibration) and senses its influences accordingly.

Now, the soul, which is striving to vibrate in unity with its parent stem spirit, cannot find its way out to the same through its materially vibrating spirit body. It is the same in earth life; for the body is dependent on the spirit for its consciousness of things. If the same is sufficiently purified from materiality to allow the soul to shine through it, it can readily find the heart or soul of its fellow mortals, and that is the whole SECRET OF HAPPINESS or of feeling happy.

In like measure intuitive consciousness is enhanced, and on the latter depends understanding of causation or law—love and law being one.

But while a materialistically inclined spirit body (synonymous with mind) furnishes many reasons why the soul cannot manifest, there are also immaterial reasons which interfere with its perfect expression or with sensing the soul of things.

As too much materiality charges the entire spirit and dulls its sensibility or consciousness to effects, a misuse of this consciousness so far as it goes, for selfish purposes, dwarfs the soul and its intuitive consciousness comparatively. Selfishness, like uncharity, hate or jealousy, being antithetical to love, is a refusal of the soul itself to act—grow, expand or love, which it must do or starve itself—the final result being despon-

dency, gloom or a feeling of despair for the want of stimulation.

But as the mind or spirit has to exercise its own powers to inherit consciousness of effects, the soul has to do likewise to inherit consciousness of causation; and as in the rounding out of the spirit by study inherits inspiration and its complement, spiritual light, the rounding out of the soul inherits love and its complement: soul or spiritual happiness—hope in place of despondency, cheer in place of gloom, and joyousness in place of despair—with compatible intuitive knowledge because the soul is now enabled to peer thru its material housing and enjoying the spiritual sunshine comparative to its power of penetrating through the mist of its material environment, and which power rests in its superior love for mankind over self.

Spiritual happiness does not depend so much upon reciprocity as individual power of penetrating to the soul of things (whether of humanity or Nature) and sensing the absolute of life therein—the divinity or universal spirit as it vibrates beyond matter and for a creative effect.

When the spirit of man has risen above its materiality, and the soul has conquered those unspiritual impulses that threaten to dwarf it, the two act in unity for one effect, which constitutes the will or creative force, but like spirit and soul impetus, has its material as well as spiritual impulse or vibration, and like the former may be abused or misapplied. If for carnal or intemperate purposes, it places the spirit in discord with Nature (poisons the mind); if for selfish purposes it places the soul in discord with Nature—dwarfs it (in which condition it has to employ cunning or deceit for a its earthly maintenance). And if for both purposes conjointly, as in malice, cruelty, revenge or seduction it reaps the effects of both, which may be either pain, disease, softening of the brain, paralysis or premature decay, according to the intensity or viciousness in the cause.

As either one the first named places man in discord with Nature, which deprives him of her life-force or stimulating qualities, it is evident that the combination has double the effect, and endangers his very existence. As spirits such are in darkness and powerless. If they do attach themselves to mortals in that state it is for no other purpose than to get relief from the acute suffering experienced by the influence of spiritual nature on their discords. If the mortal senses any temptations for wrong doing by such attractions he must have the germ or a similarity of discordant elements in him for like effects, and which should be a cue to him to root them out, or he will suffer the same when he leaves his material protection behind by death. Some term this obsession; but if they were in the same strait, they wouldn't hesitate to do likewise. Matter is a spirit's protection from suffering, but they must find it in their nearest related condition—spirits in the flesh attracting what they will be attracted to out of the flesh—the law operating both ways alike, while their higher inspirations come from spirits above them and of which the attractions partake. Our higher inspirations do not so much tell us what we are as what we are capable of attaining by their application—of course, complimentary as they are elevating, and nearing to the goal as they are lucid and sympathetic; for the nearer the soul approaches its destiny the clearer it sees its surroundings with comparative understanding of its sphere in the next life.

The basis of happiness thus rests in being able to sense the soul of things—i. e., to enjoy the happiness of real love, the heart or soul of the object must be found; and wherever found a thrill of joy will be sensed. And who can always find the soul or heart of persons or objects will always be blessed with sufficient 'soul stimulus' to rise above melancholy, gloom, homesickness or disappointment.

Undoubtedly everyone has sensed a whiff of joy pass through him unsolicited. He has inadvertently come in contact with some cause—the spiritual pole of some effect, whether in this or the other world, and whether by touch or thought.

When soul touches soul or heart touches heart it may be known by a thrill of joy or happiness. And if held long enough it fills the soul to overflowing while its surplus will fill the heart (its medium of expression) and either produce that exalted sensation in which one wishes to give

thanks for the beneficence or give it to some other heart by an embrace to be relieved of the pressure as it were, though in reality to share the happiness momentarily enjoyed.

Such is heaven in the body and a foraste of that which is to be enjoyed permanently in spirit, as the soul's natural inheritance for having forged its way to the surface of its material housing. And there are undoubtedly many who know this to be true but simply lack appreciation of its real significance.

Hell, therefore, must be the antithesis of all this—misery in place of happiness or joy, gloom in place of cheer or hope, and war with self for lost opportunities in place of peace with Nature for thinking, doing and feeling or loving right. And as heaven's foretaste may be experienced in the body, so may hell's—the pivot resting mainly on how we love, or feel towards humanity.

Truth anyone can attain by study and experience, but happiness must be earned by loving right—i. e., to LOVE CAUSES, NOT EFFECTS—not the material, but the spiritual within it, and the material will enhance in value as we appreciate the real.

Man may love a woman, but if he loves her wrongly, i. e., for her material worth only, his love will wane. But if he loves her spiritually he will never tire of her; for in loving the cause only her good qualities are seen, and with them the beauty lines of their exterior demarkation. And if you can find the heart of a woman you can also find the tracings thereof in her countenance—if but as wrinkles, for they are often heart expressions wrought from the tenderest feelings and sweetest sympathy that woman can give. But to find such a heart it must sought with the heart, while the soul touch thereof is the sweetest heaven that can be solicited. In that condition of happiness man wants no other God to worship than the woman he LOVES.

The heart, therefore, that can remain ever young by loving the spiritual in Nature, will never want for happiness or a heaven of its own making.

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By Mattie E. Hull. Fifty-eight of Mrs. Hull's sweetest songs, adapted to popular music, for the use of congregations, circles and families. Price, 10 cents, or \$6.00 per hundred.

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THE PHENOMENA.

"CAN TELEPATHY EXPLAIN?"

BY REV. DR. MINOT J. SAVAGE.

(J. P. Putnam's Sons, Publishers, New York and London. \$1. The Burrows Bros. Co.)

A more interesting volume than this has never reached Town Topics' book table. With a truly magnetic pen the author discusses a question that is undoubtedly paramount in the thinking mind today—"If a man die shall he live again?" Thruout the civilized world an appeal for some sign of immortality is being made to that Sphinx which stands at the head of the grave. Some say that Spiritualism is the Oedipus which has guessed the riddle, while others turn from this postulate with contempt dismissing its deductions as too empirical for reliance. Dr. Minot J. Savage, who, altho a clergyman, has never been a theological polemic, shows himself in this book to have been able to conduct his research without any bias whatever, except in favor of truth. While he does not exactly assume the hypothesis that the spiritistic theory is true, after twenty-eight years of careful investigation he is strongly inclined to accept it. A few of the experiences which have led him to this belief are indicated below. The complete narrative may be found in this book.

Years before Mrs. Piper was engaged by the Society for Psychical Research, Dr. Savage had a sitting with her in a little house on Pinckney street, in Boston. She described his father, and said, "he calls you Judson." At home in his boyhood Dr. Savage had been called Minot by all the family except his father and half brother, who always called him by his middle name Judson. This half-brother also visited him on this occasion, or some intelligence which purported to be him. The narration gives what seems positive proof that it was the brother himself. At another time a daughter of Dr. Savage called on Mrs. Piper with three locks of hair, cut from different heads, which had been given her by a friend. She knew nothing about the persons from whose heads these locks had been cut, not even whether they were living or dead. Mrs. Piper in a state of trance, told her all about them. She took notes, and later, found that the statements were accurate in every point. A young woman who did not speak German, daughter of a New England clergyman, was mediumistic. She sometimes sat for friends, but never received pay for her services. One day a stranger entreated her to sit for him, stating that he had a very important reason for coming to her. She finally agreed to give him the sitting, and almost immediately began to talk in an unknown tongue. When she was free from the influence, she felt very much ashamed, thinking that she had merely jabbered unintelligible sounds. To her surprise the stranger had understood them perfectly, and told her she had been talking German. The message was from his father, and enabled him to straighten out a serious business tangle. An especially interesting chapter is devoted to the philanthropic work of spirits, narrating an instance of a woman in Boston who was used constantly to help mortals in distress. On one occasion Dr. Savage, by way of experiment, sent a spirit to his home, to report what his wife was doing. He was absolutely sure in his own mind that she was away from home, and wanted merely to see what the spirits would say. A few minutes after making the request he was told that Mrs. Savage was standing in the hall, saying good-bye to a caller. Dr. Savage thought the spirit was mistaken, but said nothing. When he reached home she told him that she had been unable to get away, and he learned that at the moment he had received the report she had been saying good-bye to a visitor.

Dr. Savage argues that the intelligence which conversed with him could not have gotten the facts from his mind, for he had mentally placed his wife somewhere else than at home. One day while seated in his study, Dr. Savage received a communication which purported to come from an acquaintance recently deceased. The one from whom it was claimed the communication came had lived with a sister, on the

Kennebec river in Maine. Dr. Savage asked the intelligence if it knew what this sister was doing. The answer was no, but it would find out. In about fifteen minutes he again received a communication, stating that the intelligence had been to Maine, and had seen the sister. Although the investigator thought she was away from home, the spirit told him she was at home, and stated distinctly what she was doing. He immediately wrote to Maine and learned that all the spirit had told him was true. Once, when Dr. Savage was having a sitting with Mrs. Piper, his son who died five years ago at the age of thirty-one, claimed to be present. He had occupied a room with a medical student on Joy street, in Boston, at the time of his death, but the father had never visited the room and knew nothing about it whatever. The spirit son said with a great deal of earnestness: "Papa, I want you to go at once to my room. Look in my drawer, and you will find there a lot of loose papers. Among them are some which I wish you would take and destroy at once." The spirit would not be satisfied until his father had agreed to do as he requested. Dr. Savage found the room and destroyed the papers. This incident is also related in "The Widow's Mite," Dr. Isaac K. Funk's new book on alleged spirit phenomena. The cases referred to above are only a few of the very many interesting ones cited in "Can Telepathy Explain?" The author is the well-known Rev. Dr. Minot J. Savage, pastor of the Church of the Messiah, Thirty-fourth street, corner Park avenue, New York. He is the father-in-law of Rev. Minot O. Simons, pastor of Unity church, Euclid and Genesee avenues, this city.—Town Topics, Cleveland, O.

THE MYSTERY OF LIFE

THE GREAT HOPE.

J. P. COOKE.

We look with new wonder and hope, for it is our great hope, to this wondrous mystery of life. Life has not perished from the world, because it is God's life and is the eternal element. It cannot fail because that "life eterne" is in it. There is reasonable hope so long as there is life, and there is life so long as there is God.

The Spiritual Philosophy affirms that the inner life of each and everything is fed and sustained by and from the inner life of the whole. This breathing light of the spiritual sun sphere has been seen and described by A. J. Davis, and others, including the present writer. It consists of two spheres composed of Rays. These draw together and apart. This action I presume gives rise to the peculiar motion known as the motion of the "vortex atoms." It is described as similar to the motion of a rubber ring, run up and down on a lead pencil. Helmholtz and Clifford, and other scientists, declare this as the motion of the atoms. May not this vortex motion be accounted for by this in and out breathing of the all inclusive life, or living light, referred to?

It has long been taught that God is the centre and circumference of all things. The atoms seem effected as if they were beads on a string. These fine lines of light pass from the center to the circumference of immensity, and thus affect all things from the central breathing motion of the all. All things are not God, but God is the life of all that have life.

The positive sciences seem to be approaching by sure and rapid steps, the resolution of all phenomena into evolutions of a single force. The separate forces, are not, as once thought, ultimate and distinct realities, but are different forms of the same force and are mutually convertible.

Time and space are not ultimate realities, but only the necessary conditions of manifesting life force. The new chemistry holds that the force of oxygen compared with hydrogen is as 8 to 1—when compared with carbon, as 8 to 6; with sulphur as 8 to 16, and so on. But of the ultimate chemical atom it can say nothing, because it can know nothing.

The perception of the atoms is a spiritual perception, as is the perception of the living light. Hence the "bed rock" foundation of materialism is Spiritualism.

Take a simple pebble, and it is only something which has power to

produce in us a sensation of taste, or of color, or of weight, extension, brittleness and so on. It is a combination of so many forces, more than this, by our senses, we can know nothing. It is a curious fact that this old issue between Materialism and Spiritualism should have been decided in favor of Spiritualism by science itself, which seeks nothing outside of matter.

As this great upbuilding system of philosophy goes on to its completion, the spiritual insight and thought will necessarily dwell with the greatest interest upon this great living principle of light. The Arbuta light of A. J. Davis. Out of it has been evolved all that is, and will be evolved all that is to be. This great power conditioned ever by the law—through matter, time, and space, but caused by nothing conditional; in it rested all the possibilities of creation, worlds on worlds, systems on systems, the highest modes of being in this world, and those higher modes which we hope for hereafter.

As science attributes all these results of life light, love, goodness attraction, to the "Unknown Force," religion in its turn, is busy with its old analogies of life. She will and must say that the scientific philosopher's "Infinite and eternal force," is but another term for religious infinite life and love. She will wonder if that force is not the word which was in the beginning by which all things were made. Involution of life from the absolute center, and the evolution of life in forms, up from matter to the spheres of living light, whose aura is the pure white ether of the spiritual spheres. She will see that this life force is really the light of men. The light which lighted every man that cometh into the world. She will wonder if it has not for ever been shining in the darkness, not comprehended by the darkness, yet always making of those rare, pure, love-lit souls who could comprehend it, the sons and daughters of God.

G. H. Lewis, a brilliant mind, has defined life as a series of definite and successive change of structure and composition, which take place within an individual without destroying its identity. But this only gives us signs and modes of manifestation of life and says nothing of what it is in itself, that which is producing the changes. The introduction to the gospel of John—although giving us definition to satisfy the exact sciences, is yet one of those grand spiritual insights which penetrates to the absolute unity of the inner sphere of light, and thus anticipates by thousands of years, the last great synthesis of the understanding.

I conceive that our young "SUNFLOWER" is doing a great and much needed work, in bringing the grand truths of the spiritual philosophy—down the comprehension of its general readers. It is making transcendental philosophy talk English, even as Luther made theology talk in understandable German.

The serious and intelligent apprehension of life will lead us naturally to ask, "How much life have we?" Are all the energies of our nature thoroughly awake? Is the mind reaching and stretching everywhere for truth, yes the living truth? Does the awakened conscience ask of each act its own clear question. Is it right? Does the heart go out generously in love to all that is lovely, and to all that is unlovely, to bring it up higher? Does the soul keep a clear outlook through life and nature up to nature's God? This is a test of our own growth. These are some of the questions which have to be asked and which cannot be wisely ignored.

If we have this full and adequate life, even though we have along with it, much that is poor and imperfect or false and partial, yet in due time all things which we now lack will be added unto us, and in the mean time we may look within, with confidence, knowing that the prayer will be assured as we sing—

"Lead Kindly Light, amid the encircling gloom,
Lead Thou me on!
The Night is dark, and I am far from home,
Lead Thou me on.
Keep Thou my feet; I do not ask to see,
The distant scene; one step enough for me."

An offence may dwindle into insignificance by the judgement placed upon it. Uncharity often becomes a greater offence than the one criticised.

NOT PUSHING HIM.

In a certain town of Connecticut a deacon of the church charged with soliciting subscriptions for a charity recently experienced considerable difficulty in getting the townsmen to contribute. To one of his neighbors the deacon said: "Oh come Richard, do give something." "Sorry, deacon," answered Richard, "but I don't see how I can." "Why not? Isn't the cause a good one?" "Oh, yes, the cause is good enough; but I owe too much money." "But, Richard, you owe God a larger debt than anyone else." "That's true too," drawled Richard, "but God ain't pushin' me."

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Complete directions accompany each one, but a copy of "Mediumship and Its Development," which we can furnish you for 25 cents postpaid, would be a great aid in starting right.

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Write reports with typewriter or plainly with pen and ink. Never use a pencil or write on both sides of the paper.

Make items short and to the point. We will adjust them to suit the space we have to use. A weekly notice of your meetings written on a postal card would look well in this column.

Always sign your full name and address to every communication; not necessarily for publication, but as a guarantee of good faith; "correspondent" or "subscriber" gives us no clue to the author. The printed article can be signed that way if you wish it but we must have your name for our own information.

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Suggestions for the improvement of the paper are invited.

THE SUNFLOWER PUB. CO., LILY DALE, N. Y.

Frank Ripley is in Louisville, Ky.

Cephas B. Lynn is in Pensacola, Fla.

Mrs. Emma Resh is now holding services in Arcanum hall, Brooklyn.

Dr. P. M. Esser has been delivering interesting lectures in Milwaukee, Wis.

Mrs. Nellie S. Noyes has been lecturing in Austin, Texas, but is now in San Antonio.

Much of our Correspondence had to be omitted or curtailed this week on account of surplus.

For 25 cents we will send THE SUNFLOWER to new trial subscribers from now on until the 1st of July.

Mrs. Edith E. R. Nickles-Cobb has located in San Francisco and opened a series of spiritual meetings at Odd Fellows Hall.

Prof. C. Richel of Paris delivered an address on Spiritualism before the London Physical Research Society on the 9th inst.

Spirit photographs without camera are the latest results of Pierre Keeler's experiments in Washington, D. C., writes a correspondent.

Married—At the home of the bride by Rev. Tillie U. Reynolds: Mrs. Ida L. Clotworthy to Mr. Edgar T. Evans, both of Elmira, N. Y.

A medium writes: I suppose you would be pleased to hear that my one-dollar a year adv., in your medium's directory has already paid me twenty-fold.

One of our patrons writes that he would "pawn his wife's wedding ring rather than be without THE SUNFLOWER." How is that for appreciation!

Columbus, Ohio, is enjoying the ministrations of Miss Elizabeth Harlow at the Temple, 6th, and State st., while Mrs. Eubanks is serving the West side Society, cor. State and McDowell sts.

I enjoy the golden thoughts from the golden leaves and petals of our golden SUNFLOWER more and more each week. May success attend the journeyings of THE SUNFLOWER far and wide o'er land and sea is the wish of Adella Lakey.

Dr. Gladden of Columbus, O., said in last Sunday's sermon: If heaven ever comes to earth and it is coming—it will be when each one of us makes up his mind to live the life that everybody ought to live, without waiting for anybody.

The Chesterfield Camp will open July 15, continuing thru seven Sundays. Following speakers have already been announced: Dr. Peebles B. F. Austin, Marian Carpenter, Anna Gillespie, and Lizzie Harlow.

A good intention quickly done is the best heart stimulus. If you intend trying THE SUNFLOWER for a quarters subscription, don't hesitate. If you are a subscriber and can add another to our list, don't reconsider, for your good intention might weaken on you.

Transitions. — Geo. D. Epps, Francistown, N. H.—Mrs. H. Libbey, Boston.—Mrs. M. J. Wilson, Allston, Mass.—W. L. Baker, Ash-tabula, O.—Peter Titus, Marcellus, Mich.—Mrs. A. Swan, Mason, Mich.—S. B. Garber, Newark, O.—Bertha A. Gifford, Chicago.—Mrs. A. Howard, Rock Island, Ill.—Ellora Drinkwater, Springfield, Mo.

Miss F. M. Bragg, Secretary, writes from Augusta, Me: Mrs. Nettie H. Harding has just closed a three weeks engagement with the Progressive Society. Mrs. Harding's lectures have been of a high order and many of our best citizens have listened to her and have nothing but words of praise for our beautiful religion. The society has engaged her for next season.

A correspondent writes to reply to Lewis R. Hillier of Gloucester, Mass., who says he is floundering in "fogland," to hunt up a copy of "Oakspe" when he will find the "tangled threads of spiritual evidence woven into the harmonious whole," he so much desires. He says, "we need some one to teach until we have a sort of text book, through the study of which we may enter into the knowledge of immortal life and spiritual laws." "Such a book," writes our correspondent, "will be found in the book 'Oakspe'."

Following is the board of trustees of the New York State Association of Spiritualists: H. W. Richardson, president, East Aurora, N. Y.; Mrs. Carrie E. S. Twing, vice president, Westfield, N. Y.; Mrs. Tillie U. Reynolds, second vice-president, Troy, N. Y.; Herbert L. Whitney, secretary, 65 Howard Ave., Brooklyn, N. Y.; Mrs. Milton Rathbun, treasurer, 18 Summit Ave., Mt. Vernon, N. Y.; Mrs. Louis Duhl, Elmira, N. Y.; E. G. Reilly, Syracuse, N. Y.; Mrs. Laura A. Holt, West Potsdam, N. Y.; Leo Manger, Buffalo, N. Y.

Mrs. Amanda Coffman writes, enroute from Buffalo, N. Y.: I visited Conneaut, Ohio—was the guest of Mrs. Mary Jones, President, and Mrs. Mehaffey. I attended a social and supper given the Spiritual Society and was given a hearty welcome, and it was indeed a pleasure to meet old friends. I found the society in a prosperous condition. It was well officered and doing a great amount of good—each member doing his share of the work willingly, and harmony prevails. Rev. D. A. Herrick will serve them this month and that assures them success. Arrived home the 7th, and a pleasant surprise awaited me. A number of my friends gathered at my home to give me welcome. I go to Michigan State meeting, February 10th, 11th, and 12th,—to be held at Sturgis, Mich., after that I will be at home, 419 Crescent Ave., Grand Rapids, Mich., where friends may address me.

Frances E. Bonney of Conneaut, Ohio, writes: We have recently had the pleasure of welcoming to our platform Mrs. C. Fannie Allyn, of Stoneham, Mass., enroute to St. Louis to fill a two months' engagement, she stopped here on the evening of February first, and gave us a grand inspirational lecture, finishing with a beautiful poem upon subjects furnished by the audience. Our little society has had opportunity to demonstrate the truth of the assertion that perpetual sunshine is detrimental to health, and has experienced alternations of sunlight and shadow which may yet prove stimulating and beneficial to its spiritual life and welfare. Our socials and entertainments are very enjoyable and are well patronized by outsiders. Mrs. Carrie Howard, the efficient conductor of our Progressive Lyceum, after three years of faithful service, declined a re-election, feeling that she needed a rest, but the work is still carried on, and the thought exchange is full of interest under the competent leadership of A. B. Elliot.

Mrs. Tillie U. Reynolds writes from Elmira, N. Y.: After the mass meeting closed it would seem as though there might be a lull in our missionary work; but the East Aurora society is a live one, and the ladies decided to hold a social, while the writer was in that vicinity. So Wednesday evening, Feb. 1st was named, and although the weather was not as agreeable as the people, a goodly number were present. The ladies served refreshments. There was also music; an inspirational poem by Mrs. Little, and a short lecture from my guides, while all had a most enjoyable time. Thursday morning I went to Elmira. Arrived here a little after noon; found the usual genial welcome at the "Duhl" home. The week-night meeting was held that evening with a goodly number present. Mrs. Barton has been the speaker here the past three months and did good work. She will return here after the close of my present engagement, and remain un-

til I return in May. The church is growing in membership and will eventually be one of our most prominent organizations. Sunday morning I went to Waverly and attended the funeral of Mrs. Mead, a medium whom all loved and mourn for, and returned in time for the afternoon and evening service. The Ladies Aid society met as usual Wednesday afternoon at the home of Mrs. Clotworthy, its president. After the regular business routine Mrs. Clotworthy excused herself to prepare for the wedding, mentioned elsewhere. The marriage was a beautiful one, and was followed by a fine collation.

Mrs. Carrie Montgomery of Buffalo writes that owing to the stormy weather on Sunday evening, Feb. 12th, the audience at Harmony Circle was not as large as usual, but the lecture by their pastor, Chas. S. Hulbert was not effected by conditions. His inspiration flowed in its usual original style and found ready listeners. He spoke of man's spiritual development, and that the same depended on himself—his ability to take in truth and his moral force of applying it for his own upbuilding. He also said that the religious thought of the century is moulding itself on more spiritual lines and consequently taking on a broader and firmer basis. The garb mourning is still in evidence but the right to consult the so-called dead thru the channel of clairvoyance is becoming stronger and stronger and soon the brighter side of the newer existence will be in evidence to all and the spirit of the departed will be welcome to the fireside and homes of those left behind. Following the lecture Mrs. Harry DeWolf of 998 Broadway gave tests thru her guide, Kiahpoo, which were readily recognized.

Adella Lakey of 217 Virginia St., Buffalo, N. Y., writes: Notwithstanding the disagreeable night of Sunday, Feb. 12th there was a goodly attendance at the Chapel at 366 E. Eagle St. D. B. Jimmerson took for his subject, the "Evolution of Life." The speaker began with the lives and habits of different birds and animals; their migration South, then back north in the spring; of some of the animals' long sleep and yet at a certain time they would awake with renewed life and energy. Mr. Jimmerson's discourse impressed the fact upon the audience that all must have that intuitive power to be able at a certain time to again resume life and consciousness, and so it is with the spirit of mortals. It loses consciousness or falls into a sleep here on this Earth plane, only to awake in spirit life with new life ready to take up the march and progression. After the services the audience expressed themselves as well pleased with the lecture and felt amply rewarded for coming out in the storm. After the discourse the speaker was followed by Mrs. Croft as Message bearer. The messages were all recognized, her guides giving therein some very beautiful symbols. Mr. Jimmerson will hold services at the Chapel on Sunday evening Feb. 26, followed by one of our local mediums as message bearer. This medium also holds seances on Tuesday and Friday evenings at his home 217 Virginia St.

Olin D. Whittier of 715 Locust st., St. Louis, Mo., writes: On decline of Spiritualism. I would say that the truth, in regards to this, is judged largely by the little news that finds its way into the Spiritual papers. I have been a reader for several years of all the spiritual papers, and am one of the officers of the State Progressive Spiritualists Association of Missouri. As to decline in the cause of Spiritualism, I can say that less than two years ago, just 23 months, there existed but one weak and wavering society in the State connected with the State Association. Now there are eleven flourishing societies, also several others not connected with the state association, and two others most ready to join the ranks of the state body, this does not speak much as to decline. The question as to mediums, I will admit is a very vexed and mooted one, but nearly everyone has his or her ideas, but what is to be done. I have suggested, that the mediums should have some money consideration from our societies, if not a living a half living. They give their services gratis, time, etc., and I know from experience their livelihood does not come from the members of organized societies. Now if societies

could pay them for their services or part pay them, they would be better and more willing workers for the cause. Several hours a day could be put to giving free readings (messages) at their homes or at rooms of society to those sent them by pastor and members of society that they were assisting, acting as associate pastors. I think too little care is paid to their valuable services. What would the cause do without the mediums, the foundation of the spiritual societies do better in a financial way. The Christian Science societies pay their Spiritual Healers, what great crime that our Spiritual Message bearers be also paid?

witnessed the whole process and know that that picture was made by an invisible artist. I have had it reproduced in photograph by a new process for the fourth edition of my book, which comes out this week with that wonderful picture in each copy as a frontispiece. This increases the expense of the book quite largely, yet, the price is the same. The picture will be furnished to those who have former editions of the book by mail, on receipt of one dime, which barely covers cost. The price of the picture to others is twenty-five cents.

T. A. BLAND, 231 Hoyne Ave, Chicago, Ill.

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MAN THE MULTIPLE.

(Continued from Page 1.)

and all effects of previous causes. But we don't allow ourselves to tell that out loud. We even think it in a whisper. So, in the light of the facts attested and recorded such as Mary Barnes, and the myriad others of the same ilk, we ask, and the reader has the right to ask, how much do we really know about man the mortal?

In shape and form we probably have a pretty good idea of manhood. In anatomy and physiology we seem to have a collection of solid facts. But when we come to psychology none of us could pass an examination. Yet it is the psychology—the mental part of manhood—that is the really important part of the man. In fact, as we see with Mary Barnes and the like examples, it is all we have left if you take the body away and give it to somebody else.

My friend Jones is to me a personal man. From the bald spot on his head to his crooked legs I can catalogue him. But to complete the Jones I know there is his mental make up, which Nature has seemed to throw in with his form when she placed it on her bargain counter. Now if Jones loses his old memory and gets a new one, starting from yesterday, my troubles begin. I can swear to the hairs on his chin, and the style of his clothes. Yet if he has also lost his talent for mathematics I naturally become suspicious.

I am next informed by the learned that Jones would be all right only there is a clot in one of his arteries which is playing the mischief. So I try to console myself with the thought that Jones is only taking a physical nap, and will one day, in this life or the next, wake up the very Jones I knew. That, so far, looks natural, and rather scientific.

Now suppose that Jones instead of losing has gained immensely by the something that has happened to him. He was rather a slow coach. He has now become quick witted and brilliant. He could not in the old days, straighten a crooked line. Now he is an artist, with an added sense of color. He had no ear for music, now he masters its expression with incredible ease. But all the same the old Jones I knew has vanished, although I acknowledge that the new Jones is worth two or a dozen of him. So we stop and repeat our question. How much do we really know about man the mortal?

Once again comes the refrain from the men of science. As before it's all about arteries, and clots of blood and the poison elaborated by microbes. But that does not satisfy me, for this time the causes, whatever they are, have manufactured a new Jones, altogether superior to the old, except that he does not know me, has lost his whole past, and has to be reintroduced to his wife and children. The writer is not imagining this. He knows just such a case where the man has changed for the better, and remains changed.

Now what of the old Jones? where is my old friend, and for whom am I to look in the life of tomorrow? In a word, which is the man himself?

Our question is the same, and remains the same whether Jones has become J 2, or J 10. The tremendous fact remains, for we see that man can be changed here in earth life from the one we knew to somebody else, that is to say, if by man we mean a body and mind—in a word, a personality just as we know him and enroll him in our directory.

Of course many will say such a change is very rare. Fortunately it is so in its totality. Dr. Jeckyl the good does not become Mr. Hyde the bad, save in these exceptional cases. And even then it may be that it is Mr. Hyde the bad who becomes Dr. Jeckyl the good. But in the small changes, the daily fluctuations, the little tremor that is not a full grown earthquake, we have all of us sudden emotions that cause us to act differently at one time to what we do at another. They may spring from like cause.

In our daily lives there are no such extremes as those that outwork the remarkable changes in the personality of Mary Barnes, Miss Beauchamp, Molly Fancher, and so many others. But all the same our personalities sometimes change just enough to make us wonder why we acted as we did. The change may

not be enough to affect our memory, yet it leaves us without a clue to our own actions on some particular occasion. We are obliged to recognize as a fact that if a man can totally change, he can also do so partially. The bad man will have occasional spells of goodness, and the good man may plunge for an hour into the very depths of sin.

Another very striking thought arises here. Some of the changes of which we are speaking will not even come to the surface. Every man who stops to think and make a little personal examination knows that his thoughts often puzzle and sometimes frighten him. He knows that if acted out they might result in crime or disgrace. He thinks that he has done all that is necessary when he keeps such thoughts out of the sight of his neighbors and friends. But we all need to remember that it is not conduct that makes the personality, but thought. Is it not therefore most probable that we all of us have an A. 1; B. 2 or a C. 3 scored against us by Nature even tho we think, and congratulate ourselves that we have avoided every appearance of evil? I do not say that ours is a case of arteries or microbes, but assuredly our own lives, if we search deep enough, will tell us that multiple personality is a daily factor in mortal life. Such at least seems to me to be the lesson taught by these cases of multiple personality.

San Leandro Calif.

Doctor Peebles as an Inquirer and Candid Truth Seeker.

In your issue of Feb. 4th I read an excellent article from Ida M. Pratt under the heading—"What is the New Thought, and in What Way Does it Differ From Spiritualism?"

The first paragraph of her article reads thus: "Strictly speaking, the so-called New Thought is not new, for it is in a large measure a revival of the teachings of the philosophers and great moral teachers of the ages." That is largely correct. In fact, I cannot conscientiously call to mind one single New Thought, a thought not found in the works of Andrew Jackson Davis, Prof. J. R. Buchanan, Dr. Babbitt, Hudson Tuttle, William Denton, Prof. S. B. Brittan, J. Clegg-Wright, Lyman C. Howe and others, and I wonder why these devotees of this recent cult—pronounce themselves "the new people of the New Thought." I have the pleasure of knowing very many of them, and they seem to me very much like ordinary people, and I cannot get, cannot wring, nor twist out of them just what the new thoughts are, and just what the New Thought stands for. In fact, this writer says: "The New Thought is a getting back to Nature's heart, and living in accordance with her laws; but that is just what Spiritualists are doing, or at least striving to do."

The difference between Christian Science and the New Thought is very clearly and neatly drawn, but the difference between New Thought and Spiritualism seems to be unhappily cloudy, with a strong preference towards the New Thought over Spiritualism.

This writer says: "I think the New Thought is far in advance of Spiritualism today." To test the truth of this statement, will this writer answer the following questions:

1. What is thought—and are thoughts really "things," as commonly reported?
2. What does the New Thought stand for, or what principles does it enunciate not found in Spiritualism?
3. Who has been the principle originator of these new thoughts if there be any?
4. Kindly specify, enumerate, classify and tabulate in good, clear English some of these new thoughts.
5. Do thoughts really create or produce physical realities without purpose, skill and energy?
6. Do the New Thoughtists have any special interest or devote any especial time to the study of trance, vision, clairvoyance and such genuine spiritual phenomena as demonstrate a future conscious unfolding life?
7. Do the New Thoughtist societies invite Spiritualist sensitives and test mediums upon their platforms, that people may see and hear compose and judge for themselves?
8. When thousands of materialists state that "death ends all,"

when mothers are weeping over the mortal remains of the loved forms that sleep beneath the willows are New Thoughtists taking any interest in striving to present irrefragible proofs thru mediumship of a conscious progressive life hereafter?

When Ida M. Pratt has answered the above questions, we shall be enabled to take one step further in ascertaining whether New Thought is, or is not, "in advance of Spiritualism today."

The indiscreet cry that Spiritualism is declining I presume was meant to refer to 'spiritism' with its curiosity seekers, and its frauds, and not to the great and tremendous truth of Spiritualism. Every thinker knows that a truth cannot perish. Truth has in it the quality of immortality. It may seemingly fade out of sight today, to rise triumphant tomorrow, and move on to victory.

J. M. PEEBLES, M. D.
Battle Creek, Mich.



Any book noticed in this column can be had at this office.

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This work treats on the difference between allopathy and the natural methods of healing, with interesting essays on all subjects of health and disease, and the relation of both to the eyes—how diagnosed. On the care and treatment of the child he says: A great mistake is made during the act of parturition by cutting the navel string before the after birth is expelled. As long as the placenta is not separated from the walls of the uterus, the circulation of the blood from the mother to the child is going on and a premature cutting of the navel-string will therefore give the infant an insufficient supply of blood from the beginning. He also asserts that tight-lacing is the cause of dislocation of the hip-joint in new born children. Also giving many other valuable hints appertaining to this subject.

On Magnetic healing he says has been practiced since times immorial by Hindoos, Assyrians and Egyptians and it is deplorable that so little of it is known in our times—but as Goethe says "Men deride what they do not understand." He then gives practical instructions as to its use and how applied.

Concerning vaccination he says: Vaccination tries to eliminate the poison injected into the system as diphtheria—a bad exchange for small-pox, which in itself is not possible unless the germ for the same exists. And small-pox vanishes with sanitation. In the same work he also tells of Capt. Bonavita, Bostock's lion tamer, when asked whether he was ever sick in his life, answered, "Only twice—both times after he was vaccinated. I would not be vaccinated again if Bostock should offer me his whole menagerie. He is surprised that in enlightened America compulsory vaccination should exist."

The ARENA for Feb. has among its contents the following: Portrait of Mathew Arnold. Forty years in the wilderness. The expansion of municipal activities. Portrait of Clinton Rogers Woodruff. Public control of the liquor traffic in Sweden and Norway. The impurity of divorce suppression. The Armour refrigerator car conspiracy exposed: Mathew Arnold as a poet. The Russo-Japanese war: Garnet Warren: Cartoonist. Portrait of Garnet Warren. The poems of Emerson. The building of the city beautiful. Elwell's Dickens "Little Nell." Politics the people and the trusts as seen by cartoonists: Editorial Notes. St. Valentine's Day: The symbol of a parvenue plutocracy: In the mirror of the present.

Similarity is not originality. Suggestive ideas or creations show aptitude but not genius. The former frequently inspires with suspicion of plagiarism, while the latter inspires with awe or delight.



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